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REMINISCENCES OF PALESTINE.

I. ACCA. Its Surroundings and People.

MRS. A. DE VLIEGER.

PERHAPS no land is so little known as Palestine, so far as its missions are concerned. Very few, if any, tourists visit the missionaries, or bring to us any account of what God's Hand is doing there through His servants. Did they but know the cheer and encouragement they might be to the workers in lonely stations, they would surely make it their first object to seek them out, instead of passing them by. China, India and Africa speak to our hearts; we think that here we have true heathen to deal with. As we turn to Palestine, we see a people whom we cannot call heathen, yet bound by superstition and corrupt faith, and in darkest ignorance yet.

Palestine, if any land in the world, is one dear to the heart of God. Here it was that His steps trod who was "Emmanuel, God with us." Here He died. Here again that Gospel began to be preached which has done so much for our own land. "Beginning at Jerusalem," may I tell you somewhat of my own experiences in that land, which to my mind is the paradise of earth.

In December, 1891, after a long and very stormy voyage from dear old England, and many adventures, I landed at Acca, the Acre or ancient Ptolemais of Paul's days (Acts xxi, 7) and joined a Scotch lady working under the English Church Missionary Society in that Moslem town. Acca is a peculiarly oriental town, at present greatly lacking in European ways, and consequently full of interest and novelty. A large iron gateway guards the city, through which passes a constant stream of native buyers and sellers, Turkish soldiers, camels, drivers and donkeys. The city is surrounded by high and remarkably thick old walls. Here and there cannon may be seen still, of old construction. Our mission-house fronted the sea, old ruined archways and a lighthouse. On the battlements of the city wall a sentinel was constantly pacing back and forth.

Acca commands a fine view over the Mediterranean. The city stands on a promontory jutting out from the mainland and plain of Esdraelon. Beyond the plain, stretching away in the distance, towers the grand range of the Galilean hills, among which nestle the town of Nazareth, the villages of Nain, Shunem, Cana of Galilee, and many others. A beautiful bay runs round from Acca to Haifa (crescent shaped) with Mount Carmel up above—a ride of two hours. Many a time have I ridden on horseback or in the native public conveyance, which resembles a covered wagon. We ride along the sand in the very edge of the

waves. Twice we cross a river, the little Belus, outside Acca, and the Kishon as we near Haifa. The place of Elijah's sacrifice is 1½ hours ride from Haifa. Mission work is carried on in Haifa by the English Church Missionary Society, both among Greeks and Moslems, and there is a small church with a native pastor and Protestant congregation and schools for boys and girls. English ladies are living there, visiting and teaching the women.

Entering the large iron gate of Acca, we pass through narrow streets paved with cobble-stones, and under archways. We meet every variety of bright costume; natives of the town wearing the red fez with silk tunics, or the Fellaheen from a near village wearing the turban and dressed in simpler garments, whilst some wear the rough outer cloak of camels' or goats' hair. Turkish soldiers are to be seen continually, remarkable chiefly for the raggedness of their would-be European suit and shuffling walk. We pass the renowned Acca prison where the worst criminals are confined, the "seraglio" or court-house, the "white market" and the main market, the governor's house, and at last reach a building. Here is the church and boys' school of the Church Missionary Society. Next we come to an open space where all are busy filling large stone water jars at the city fountain. Here the gossips of Acca discuss the news. We round the corner, find ourselves facing the sea, the light-house and old walls once more, and arrive at last at the mission house.

This building always recalled to my mind the tabernacle in the wilderness, in so far that our 'tabernacle' on the ground floor consisted of three divisions: the outer court containing our well in the centre and kitchen at the side; then, beyond a wooden partition, our dining-room; and furthest of all, behind a curtain, our sitting-room, the two windows of which looked out upon sandy shore and the sea beyond, as before described.

Two native girls lived with us, teachers of our girls' school, who did Bible women's work with us, visiting the native ladies. After at first only smiling at the people eating varieties of candies and drinking endless cups of sweet, black Turkish coffee, gradually a few words dawned on my understanding. Arabic dawns slowly indeed. Such is the experience, I suppose, of every missionary, and one would heartily dispense with the sweet things but for the fear of offending our hostess, with whom it is a mark of kindness to load us with good things. Besides visiting, was our girls' school, where we had some 35 Mohammedan girls, besides a larger number of Greeks and Protestants. In that and our boys' school we taught.

I wish you could have seen the little Sabbath-school class, which met in our house, gathered round our teacher Sabbath afternoons. Colored Bible pictures were a great attraction, and the more so as Moslems are not allowed pictures in their houses of any kind. Our larger Sabbath-school was in the morning after service in church, but we had those who wished to hear more at our own house. One and another of these children would, after the lesson was over, pray in simplest words, and I remember in particular one bright little Moslem girl's prayer, "Create in me a clean heart and wash me and I shall be whiter than snow for Jesus Christ's sake."

The visiting work was very interesting. Many of these poor city ladies, Moslems especially, live lives of greatest seclusion, scarcely ever going outside their own house. I remember one lady, of refined manners and very sweet face, who had years before travelled as far as Marseilles in France and back; but who. since her marriage, was shut up and forbidden by her husband to walk through the city. If very occasionally these poor ladies are allowed to walk out, it is only closely veiled, so that they cannot be recognized, and sometimes they would tell us how far happier we were than they. In Acca I often thought that our visiting was like that among the ladies in the zenanas in India.

Apart from the work in Acca itself, we had to superintend that in a village, 1½ hrs. ride away across the plain. This village is called *Kafr Yusef* (village of Joseph.) The

sheikh, or chief, of the village is a staunch Christian, as is also his household. Only last year, by his efforts in aiding the lady missionaries now living there, a church was erected. Formerly the Christians met for worship in his house. On my first visit, we were warmly welcomed by "Aboo Daood" (the sheikh) and he himself made tea for us and served it, a great honor and sign of condescension towards ladies.

Our way towards Kafr Yusef lay past Napoleon's Hill, as it is still called, and in crossing the plain of Esdraelon we passed an orange grove and a Persian garden. Here and there are erections over a Moslem tomb of some old colored rags tied on sticks. The Moslems think it wins them blessings to worship at such a tomb of a prophet. The orange grove is a wild rambling spot. Maidenhair ferns form a light green curtain draping the walls from top to bottom, and white jessamine and roses grow in wild luxuriance. The Persian garden belongs to a family of Persians, exiled from their own country on account of strange religious views. The chief man was called "the spirit of god." He has since died and I suppose the mourning must have been great to lose such a holy man! These Persians form a colony outside Acca and we visited them and were kindly received. One of the sons had a Bible, and I have heard since that one had confessed his faith in Christ.

There were also Bedouins living in tents from time to time, outside Acca, and the lady I lived with often visited them. Bedouins are very hospitable and good to strangers, although to offend one of them means to endanger your life amongst the whole tribe.

When the friend with whom I lived reached Acca, she was regarded as a curiosity amongst the people who came at all hours of the day to gaze upon the stranger. About six months later I joined her, and she had one other English lady to help her. Even then children would call us names or pull at our dress in the streets. Miss Ramsay is a lady who possesses true Scotch courage, perseverance and plod, and has faithfully held to her post. She was alone at first in Acca, and after I had joined her, we had neither European medical nor ordained missionary; only a native pastor and native doctors. At the present time Miss Ramsay and her sister are stationed at Acca, and God has very greatly blessed the work there.

There is now a medical mission with an English doctor; and spiritually too the work has been greatly blessed by God. It was a true grief to me when, on account of my being transferred to Ramallah, a village near Jerusalem, I had to say farewell to all my friends at Acca, my first home in the Holy Land. I loved the people, the place, the life and the work there, and I think Acca still a gem among the precious stones of Palestine. Very few travelers ever include Acca in their tour through Syria, and they miss a great deal. As I said at the start, few if any towns are so oriental-looking, so picturesquely situated, and so free from western civilization and customs.

REASONS FOR THANKFULNESS IN CHINA.

MISS MARY S. MORRILL.

DURING my stay in the home-land, as I have visited among the churches, I have been endeavoring to take as well as to give. In those informal talks with the sisters before the meeting, or in a chat with my hostess, I have gathered up the various ways in which "we do it," and intend to transplant some of them in our Pao-ting-fu auxiliary. Thank-offerings and praise-meetings have been of special interest to me, for while our women have "the buds and blossoms of thankfulness," as one of the more advanced called speech, they need to bring forth more "fruit, which," said the speaker, "is our deeds and words." I have heard of one lady who had a little globe, with a crack in the frozen north pole. Into this she dropped her offerings, and it was not in-

aptly termed her world of gratitude. In a society not far from Boston they hoard up their thankfulness, reasons, and coins in dainty yellow silk bags, but over in Paoting-fu we literally can ours. In the early days of the society we tried taking a collection at the missionary meeting, but it happened, when the little wicker dust pan was passed, while reasons for thankfulness were glibly set forth, they too often ended with, "but I forgot to bring the cash." The missionary bethought her of another device, and also found a use for her empty condensed milk tins, which a servant had been pronouncing valueless. A tin-worker was called, who provided them with covers. Chinese fingers deftly covered them with the festive red paper, and a teacher added appropriate texts. Our last ones had the suggestive "What shall I render unto the Lord for all his benefits?" written on the top of the can, while below was the answer—

"Take my silver and my gold,
Not a mite would I withhold."

These boxes were first introduced to the women with some hesitation. We invited all connected with us to a social meeting. After a brief praise service, in which there was spirit if not tune, and a short Bible reading, tea and cakes were served. When every one looked refreshed, the new mite boxes were brought in on a tray and their use explained. The women were delighted with them, and some who were not able to be with us that afternoon sent for them. More than one told me they couldn't help giving, because they looked so pretty and reminded them of happy things they heard in the women's meeting. Six months later the little band of women came together and we opened the cans. They had to be called down when they recounted their reasons for thankfulness, each one had so many that one or two would have taken all the time.

I have kept a little memorandum of the testimonies given on "these days of praise," by our women, and would copy a few of them to swell the song of thankfulness "for what the Lord hath wrought," that in this month ascends from the sisters at home as they begin another year.

We all know how rare a grace it is to offer praise for the blessing that is withheld, yet our dear, old Mrs. Shen, to whom sight has been long denied, praises the Lord that when he withheld her healing he revealed, and inclined her heart to accept the Light of the World. For five years she has been regularly visited once a week by the Bible woman and taught, not to read but to repeat. After two or three elementary books of instruction in the truth had been memorized, the Gospel of John and several psalms were taught her. She says, "It is such a comfort to me when I sit alone in my darkness to say over His words. Sometimes I forget what comes next, and then I ask Him to remind me and he always helps me." "What a pity it is that Mrs. Shen cannot see," some one remarked who had been listening one day to her intelligent answers as I reviewed a long lesson. The old lady turned quickly and said, with a smile, "If I could see I might not have the leisure nor the inclination to learn of these things. It is well as it is."

Two bright, interesting women told of their narrow, unsatisfied lives before they came in contact with the gospel. Said one of them, "I used to wish I was dead and could enter into a dog for my next existence." "But why a dog?" I queried wonderingly, as I thought of the half-starved curs that I had seen in the streets. "Oh," she replied, "a dog can run round and do as it pleases; I got so tired of staying in. But this book gives me so many things to think of," as she brought out her gospel to read a little. "Now I know that I have a soul that will live in the home He has gone to prepare for me." Another, who has also believed in transmigration, told how she had often apprehended hunger in the next stage of her existence. "I wanted to enter a cat, for they are generally well fed. But that was before I heard of the Bread and the Water of Life. I know now how to pray 'give us this day our daily bread.' I thank Him for that prayer."

One Sabbath morning our Presbyterian

neighbor, Mr. Lowrie, preached for us. A wonderfully helpful sermon it was, on "The Great Teacher." He contrasted Christ, who was the first man to teach a woman, with their own Confucius and Buddha, who ignored and despised her. Nor shall I forget the gladness and interest expressed by the women in our noon meeting as they talked over the sermon. "Because Christ's teachers have come to us, it makes being a woman mean more," said one, A single illustration of the teaching in the Chinese classics will say volumes for the condition of women where the leaven of Christianity has not been felt. Mencius is conversing with his pupil, who asks, "If a woman should fall into the water and the only way of rescuing her was to extend his hand, should he attempt to save her or let her perish?" "Better to let her drown," returned the philosopher, "than to contaminate your hand by her touch." Let us thank God, my sisters, that through you so many of China's women have felt the outreaching, uplifting touch of Christianity.

Listen and you will hear testimony after testimony from those who have been freed from physical bondage and suffering. The grievous burdens of pain and weakness that are entailed by the golden lilies, as China's poets fancifully describe the tiny feet, are being lifted only by the lever of the gospel. Mothers return thanks that God has given them the moral courage to practice with their girls what they have long felt to be right, and daughters rejoice in their release. Many return thanks for the hindering sickness that brought them to the dispensary, where while waiting for the busy physician they heard one telling of the "healing of the soul's diseases through a Saviour's grace."

Some tell of special grace vouchsafed in overcoming temptation, in recognition of which they have dropped their scanty cash in the tin. A Bible woman has tried for a long time to leave off smoking, but had only succeeded in diminishing the quantity. One spring when a band of our helpers was attending the annual meeting at Tung-cho, she felt so ashamed to take her pipe with her that she left it behind. Great was her rejoicing while she was away at finding the appetite had left her, and never again did she crave the solace of her tobacco. Her can and lips testified her thankfulness at her freedom from a questionable habit.

There is never a can opening but some one calls upon us to rejoice with her over answered prayers for the conversion of some relative or the removal of some burden of anxiety. A young mother in Pao-ting-fu last winter returned thanks for the coming of a little son to fill the longing caused by the loss of her baby Israel some two years since. The last arrival is called Mu-ti after D. L. Moody, and it is his parents' prayer that in manhood he will be to his countrymen what the evangelist has been to many here.

Were not our women and girls a little too shy to mention it in our meetings, I am sure the changes that are coming in the home life would be openly and gratefully recognized. But a sentence or two let fall in private conversation and the bright faces tell their own story. "I talked over the betrothal that the helper planned with Shu Mei," said the young lady's mother, "and asked her if she was willing to marry Yuan Shun. She says she doesn't want to, so we had better not talk about it." Later the same woman came to me and requested me to write a letter to her daughter, then away at school, and ascertain how she felt toward another suitor. I soon received a letter from the maiden thanking me for my interest, and saying, "My teacher knows our customs; we Chinese girls do not decide these things for ourselves, but if my parents approve, I am willing." True, in both cases she did not see her proposed betrothed, but I know that our bright girls are glad of this very small voice in the matter which is to change their entire lives.

A woman, when just learning to pray, said to me; "I never dare pray when he's around for fear that he will laugh at me. He knows how so much better than I do." A letter last winter said, "When the women were studying about Hannah and Samuel, Mrs. Yang remarked: 'It does help when

parents pray together about their children. His father whipped San Tang because he was mischievous and didn't study but it wasn't until we both got down and prayed about it together that the little boy mended his ways." Can you picture to yourselves the change that came over that household, for the woman to pray with her husband and no longer feel afraid to do so?

So for these and other blessings too numerous to mention the cans have been filled and emptied very many times. We were talking one year about what we should do with our offerings. The native pastor's wife said, "Let us send it to a place where the people are more miserable than ourselves, where they have not as much to be thankful for as we have." Just at that time we had heard of the devastations wrought by the Spanish and cyclones among the islands of the sea, and it was decided to send the pittance to Micronesia. Now a framed certificate, hanging in the women's prayer-meeting room, assures us that we are the owners of shares in the Robert Logan.

This year the Pao-ting-fu church rejoices in a long-needed communion service. This will be a lasting memorial of many daily and special blessings in lives that would never have known them had you not "come with a gift." Let us hope that it will be a reminder to them, as one of our school girls suggested when we were considering its purchase, "to give thanks unto God for his unspeakable gift-"—*Life and Light.*

THE THANK-OFFERING.

MRS. J. H. WEBSTER, Philadelphia, Pa.

I.—ITS HISTORY. *

THE plan of the Thank-offering was suggested by Mrs. Dr. Clokey and others in the year 1887, and in January, 1888, was submitted in person to the president and secretary of the Women's General Missionary Society and through them to the Magazine committee at Xenia, O. This committee, in turn, presented the matter to the Women's Board at Pittsburg, which gave its endorsement, and, in March, 1888, an appeal for $16000 for mission work was made to the women of our church.

The General Society convened on May 8, of that year, at Washington, Pa., and on the following day, accompanied by appropriate religious exercises, offerings were received from 143 societies, 2 congregations, and 5 individuals, amounting to $5519.20.

A motion prevailed at this meeting to make the Thank-offering an annual feature of the conventions. In 1889 the amount realized was $4359.32; in 1890, $4208.75; in 1891, $6185,54; in 1892, $9082.90; in 1893, $37,027.80; in 1894, $15,918.42; in 1895, $15,128.55; in 1896, $15,294.20; and last year, $17,585.03. making a grand total in the ten years of $130,709.71.

Such, in brief, are the main facts concerning the origin and history of the Thank-offering.

II.—*The blessings derived from it* are those which always attend the true offerer and the true offering. Among others we may note the spirit of effort and unity to which it has given rise and nourished among the women of our church. It has centered their interest and affection alike on a common object—the mission work of the church, and has thus led them to realize more fully the responsibilities placed on us as a church and as individual members by the Great Missionary himself.

It has proved to them, by the irresistible demonstration of personal experience, that "it is more blessed to give than receive." It has promoted the spirit of liberality among us and taught us to realize to some degree that giving is as much a matter of worship as preaching, prayer or praise. "*Worship* the Lord with thy substance and with the first fruits of thy increase."

It has impressed on the minds and hearts

* See Mrs. Porter's leaflet on the Thank-offering.

of the children of those homes where the Thank-offering is made daily or weekly a wholesome lesson in religious life and thus prepared the way for increased offerings in the future.

It has contributed to the missionary intelligence of the church at large by furnishing missionary literature designed to instruct our sisters in regard to the pressing demands and urgent need in our mission fields for more generous support, morally and financially, at home.

It has proved a constant source of blessing to the offerers themselves, in filling their hearts with the consciousness of duty faithfully performed.

It has been abundantly blessed in its expenditure, both in the home and foreign fields, sustaining the work of the gospel in the needy regions of our own land and sending it abroad to shine with the light of the sun of righteousness in the regions of horrid darkness; and it has, finally, blessed the church in calling into active exercise its latent power by stimulating our women to emulate the example of their sisters of old in being fellow-helpers in the gospel.

Such are some of the blessings we believe to have accrued to us by reason of our Thank-offering. It is, therefore, an offering that every Christian woman should deem both a privilege and a duty to make, and should be made "not grudgingly or of necessity, for God loveth a cheerful giver."

Nor should the duty be considered one of difficult performance. Who of us, during the year that has just elapsed, has not been the recipient of particular blessings and experienced conspicuous evidences of God's goodness and care? Such events were, in ancient times, made the occasion of thank-offerings by the Jews, and their offerings were the expression of their gratitude and joy. Were we to measure our special offerings by our mercies, surely our boards would not long rest under the heavy burden of debt. How often, did we make this the rule, would the money that is spent for some needless self-gratification, to last perhaps only for a short season, be invested in the ransom of souls and thus be made a blessed means of bringing a revenue of perpetual glory to the Great Redeemer! Not a week, not a day, doubtless, would speed on its way to eternity without witnessing an increase, however small it might be, in the little mission hoard concealed in the mite box.

Let us then not suffer ourselves to put off our contributions until the day of the Ingathering; but let each of us lay by in store as God prospers us, that the Ingathering day may be made joyful by an adequate offering.

As the name implies, our Thank-offering is in the nature of a special offering, over and above what we ordinarily contribute to the Lord's work. This fact should always be kept in mind. An offering which diminishes the amount of our contributions to the boards of the church, or to the support of the gospel in our own congregation, is only robbing Peter to pay Paul and is, in no sense of the word, a Thank-offering. Were all the Thank-offerings made in this way, the regular work of the church would suffer to the amount of more than $15,000 each year. Nor should it, strictly speaking, come out of the Lord's tenth, which should be given wholly to him to build up and extend His kingdom through the regular channels appointed for that purpose. Let it be borne in mind that the Thank-offering must not encroach on any of these in order to be called a true thank-offering, but it is to be given in addition to our customary and regular offerings. Did we simply give it from money which we formerly gave to the Home or Foreign boards, there would be no need of the expense of a special board to receive money which otherwise would reach its destination through its former channels.

III.—*How can we increase this offering*, is a question often discussed. Though the amount secured from year to year has been gratifying, we believe that it has not yet reached its proper proportions. The primal answer to this, as to every other question touching the activities of the church, is that we can look for its permanence and increase only through an increase of piety.

A revival of vital religion, which so many pious Christians feel to be necessary for the welfare of the church, and for which so many prayers are daily offered up, will effectually solve the problem of church finance. Indeed no indication of spiritual decline is so emphatic and unmistakable as the burden of debt—debt to the Lord unpaid and hanging like a mill stone round the necks of so many churches. The church conscience is slow to respond any longer to the pressing appeals from heathen hearts and homes for help. God alone *can* vitalize the conscience and lead it to respond to the call of duty. God will not do so except in answer to prayer. Literature may be spread broadcast over the church, but it lies unread or unheeded. Paul or Apollos may plead with silver-tongued eloquence, but their appeals, like the lovely song of one that hath a pleasant voice and can play well on an instrument, though heard, is not obeyed unless a mightier force than human eloquence enforces them.

Let our Thank-offerings then be accompanied by the earnest prayer that God will visit his people with saving grace; that the scenes of Pentecost may be repeated; that the conscience of the Christian church may be aroused from sleep; that the purse strings be broken, and that the sanctuary may be filled with offerings to extend the name and fame of the Redeemer.

FOR WHAT SHALL I THANK THEE?

BY CAROLINE FRY.

For what shall I thank Thee, my God and my King?
For what blessings the tribute of gratitude bring?
Shall I thank Thee for pleasure, for health, or for ease,
For the sunshine of youth, for the garden of peace?

Shall I thank Thee for flowers that bloomed on my breast,
For joys in prospective, and pleasure possessed?
For the spirits which heightened my days of delight,
And the slumbers that fell on my pillow by night?

For this I should thank Thee; but if only for this,
I should leave half untold the donation of bliss.
I thank Thee for sickness, and sorrow, and care,
For the thorns I have gathered, the anguish I bear.

For nights of anxiety, watching, and tears,
A present of pain, a prospective of fears;
I thank Thee, I bless Thee, my Lord and my God,
For the good and the evil Thy hand hath bestowed.

The flowers were sweet, but their fragrance is flown;
They yielded no fruit, they are withered and gone!
The thorn, it was poignant but precious to me,
'Twas the message of mercy—it led me to Thee.

—*Selected.*

IN THE THANK-OFFERING BASKET.

WHAT A MISSIONARY SERMON BROUGHT.

IT was in the church at M——, at the season of the Thank-offering for missions. The pastor had preached an eloquent sermon, describing the work in certain portions of the field, and had closed his address with a stirring appeal for means to carry on the work.

In the back of the church sat a young

woman, plainly dressed, but with a swect, gentle face and eyes that instinctively moved you to sympathy with their owner whenever their gaze met yours. She was from the Poor Farm, but had lived for some four years with Mrs. John Peabody, a farmer's wife, just on the edge of town. Her term of service as a "bond girl" had expired two years before, when she reached her eighteenth birthday, but her home with the quiet family was so peaceful that she had never thought of leaving it. So she was there, yet although serving without wages except an equal share in the family's comforts and such simple clothing as they were able to afford her. The pastor's appeal for mission work had sunk deep into her tender heart, but she had no money to give. Taking a lead pencil she hastily wrote on the flyleaf of her singing book the following message:

"I cannot give any money, for I never had any. But I will give myself. Please send me very soon. "JANET CAMPBELL."

She tore the leaf out of the book, and when the contribution box was passed to her, dropped it in among her neighbors' coins.

At dinner that day the minister laughing ly said to his wife, as he tossed a crumpled paper toward her: "There, my dear, is a foreign mission offeriug which we did not expect. I hardly think we shall be able to accept it, however."

Mrs. Lansing read Janet's hurried note, and then said, slowly, "I do not know; perhaps Janet could be a missionary."

"But she had no education, no abilities or cultivation. How could she? It is impossible."

"Janet attended the public schools, and has had an ordinary training in common English branches. Perhaps she might be sent to school and trained for the work."

"I do not believe that she has the natural qualifications of a student. If you attempt to send her to the foreign field I am afraid you will find you have a hopeless task before you. Our Board would never accept her."

The Woman's Missionary Circle met the following Thursday in the church parlors, and Mrs. Lansing went to the meeting with a troubled heart. Janet's offer still dwelt in her mind, and she could not rid herself of the notion that, somehow, it ought to be accepted. When the ordinary business of the meeting was finished Mrs. Lansing read Janet's note and appealed to the Circle to know what ought to be done with it.

"I am sure I don't know," said Mrs. Watkins. "Janet is a very good girl, but she is not at all smart, and I do not think she would ever make a teacher. As to actual missionary work she does not know anything abont it."

"She has had no experience at all," said Mrs. Taylor. "So far as missionary work is concerned I do not see how she can think of such a thing."

"Mrs. Peabody says she is a perfect housekeeper," said Miss Whitney. "She says she never knew a better cook or manager. But to my mind she has no head at all for study. How could she learn a foreign language?"

"How do babies learn their mother tongue?" said Mrs. Lansing, with a mischievous gleam in her blue eyes, "and young children a foreign tongue in the nursery? It is not with books and professors, certainly. Even though Janet is not an apt scholar she may be able to pick up the language by association with the people who speak it. Thousands of servant girls come to this country who cannot speak English. They go at once to service in families and in six months they can speak very well, and yet they never open a grammer or a reader in all that time. Why could not Janet learn a foreign tongue in the same way?"

"Perhaps she could," assented Mrs. Watkins.

"Do you remember what Mrs. Randall, from Burma, said when she was here," continued Mrs. Lansing, earnestly. "She spoke of the great difficulty of securing a servant who was either capable or cleanly. She said that she was often obliged to go into the kitchen herself to fulfill the neglected duties of the servant, and that they were frequently ill from the poorly cooked food. Mrs. Peabody has said that Janet is excellent as a cook aud house wife. Why not

send Janet out to her?"

"But would she be willing to do such work in a mission?"

"I think she would. I called to see her this week, and she says she is quite willing to do anything—cooking, or washing, or scrubbing, But she seems determined to go. Having put her hand to the plow she seems to have no thought of turning back."

"But we will have to raise the money ourselves. I am sure the Board would never approve of it at all," said Mrs. Taylor.

"I think we could raise it," said Miss Whitney. "I am willing to try the experiment of sending out a missionary cook, although it does seem a queer thing to do."

"Janet offered to work her passage on the steamer, lf that would help toward sending her," said Mrs. Lansing.

"O, no !" said Mrs. Watkins, quickly. "Do not let us force her to that. If we send her let us do it decently."

A month from that date Janet Campbell was on her way to Burma. It was not easy to leave the kind friends at M——— and the family to whom she had been so devotedly attached. But Janet was a brave girl, with much honest heroism hidden under her quiet demeanor, and she patiently fixed her eyes upon the horizon, looking out toward that land where her future life was to be spent; and refused to grieve overmuch.

In the same ship, reposing in a stout mail bag, was the following letter, written by the secretary of the Circle to Mrs. Randall:

M——, Mass., May, 19, 18—.

DEAR MRS. RANDALL:—We are sending to you by this steamer Miss Janet Campbell, who has offered herself for service in the foreign mission field. Her qualifications are but few, and it has been with much doubting and hesitancy that we have fully decided to send her. We realize that we are trying an experiment. We can but hope that it will not prove an unfortunate one for you. Janet, I fear, will not be of much service, to you in your mission work, but she is a good cook, and our only hope is that you may be able to use her in that capacity. We will pay her a small salary, so that you need not be chargeable with her expenses. If she fails to be of any use we will send the money for her return passage. With best wishes for your work, I remain,

"Yours sincerely,
"CHARLOTTE T. WHITNEY,
"On behalf of the Woman's Mission Circle."

The sequel of this tale can be best told by the following letter, dated from Burma six months after Janet's arrival:

"DEAR MISS WHITNEY:—How I thank the ladies of your circle for sending dear Janet Campbell to us. At first we did as you directed—put her in the kitchen; but we soon found her capable of widely different duties. We put her over our large children's school as matron, and now she is mother, nurse, friend, and counselor to sixty dark-eyed Burmese girls and boys. There is not a person on the premises better loved than she is. The children are perfectly docile under her wise management and give us no trouble whatever.

"I have just come over from the dormitory, where she is sitting on the porch. Around her, on her knees, over her chair, at her feet, the children are crowding, while she tells them stories of Jesus. She has learned the language from the children themselves, without a teacher or a book. No, she is no scholar, and would never be a teacher as we limit the term. But she is an instructor in the higher sense, in that she knows how to inculcate divine truths in the hearts of these little ones. Already several of the older ones have come to us with the blessed confession of their faith in Christ, and have traced their conviction and conversion directly to her faithful, heart-searching words.

"Yes, we thank you most sincerely for sending us such a helper. If you have more like her send them by all means. God has a place fitted for everyone He calls, and our work will be the better for more of such women as she is. It is not always those whom we call wise and cultivated that God can best use. Let us accept joyfully all whom the Spirit prompts to come.

Yours faithfully,
"ANNA A. RANDALL."

And Janet, sitting late at the door of the mission dormitory, with her eyes fixed upon the soft glow of the tropic sky at twilight, whispered to herself the words of the psalmist: "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."—Helen F. Clark in New York *Observer*.

Eight million souls in the Philippines have been deprived by Spain of any opportunity to hear the Protestant gospel.

A THANK-OFFERING MESSAGE TO SOCIETIES.

MRS. MARY CLOKEY PORTER, Thank-offering Secretary.

AS the time is near at hand—January 24th—for mailing annual letters to the presidents of the missionary societies. it is deemed advisable that a portion of the Thank-offering secretary's report at the late Cleveland convention be given in the WOMEN'S MAGAZINE, with the hope that "line upon line" will impress the officers of congregational societies with the importance of promptness and exactness in ordering Thank-offering supplies for the "Ingathering Day," the third Thursday of March. The extract from the report (*which needs to be emphasized*) is as follows:

REPORT.

This one message of Paul to Galatians—we give to our missionary societies, as "watch words" for the coming year:

"Bear ye one another's burdens and so fulfill the law of Christ." Galatians 6:2.

As the work of the Thank-offering department (as well as all other departments of the Women's Board) is coming to be more and more an arduous task, should we not in justice to societies and to the secretary of this department, study diligently and prayerfully how we can help bear one another's burdens? In order to help societies in their Thank-offering work, the Women's Board, at its meeting last January, authorized your secretary to send out a circular letter to every Senior and Junior missionary society, giving full instructions in regard to ordering supplies, &c. Over nine hundred of these letters were mailed to the presidents of societies. Had this letter been *carefully read* and *the instructions fully carried out*, the burdens of the secretary would have been greatly lightened, and societies, in some instances, would have had their orders more promptly and satisfactorily filled. In this circular letter was given a full list of the Responsive Programs, with the prices per dozen and per hundred. But notwithstanding this, the large majority of orders received were indefinite as to the number needed, the program desired, or a mistake made in the amount of money sent. Each case necessitated the secretary sending a letter of inquiry by next mail, askingfor fur therordersbefore she could ship the supplies.

This was certainly annoying both to the society sending the order and to the secretary. An important question arises: "How can these mistakes be avoided in the future?" We would answer: By the presidents *carefully preserving all letters of instruction* until they are needed for directions in ordering supplies for Thank-offering day, and see that orders are correct, and *the money for services enclosed* before being mailed.

It is hoped that plans can be perfected whereby during the two months previous to the "Ingathering" of 1899, two days of each week can be given entire to the filling of orders. Also that societies will send their orders in time so they will not have to be filled by "return mail," as it is often impossible to grant such requests when from twenty to fifty orders are received in a single day.

To the Thank-offering presbyterial secretaries, some of whom have done most effective work, we are indebted for much of the increased interest in the Thank-offering work of the past year. Every presbyterial *needs* a good energetic woman as Thank-offering secretary, but as yet less than one-half the presbyterials have granted the request to have such elected. "Let all things be done decently and in order:" 1 Cor. 14: 40, *Be systematic if you would succeed.*

Last year, the third Thursday of March was largely observed by the congregations of our denomination as "Ingathering Day" of Thank-offerings for mission work of the church, and over $18,000 were given into the Lord's trearury.

The knowledge that on that one day many hundreds of Christians all over the church were engaged in the same service of praise and prayer and the giving of offerings of gratitude to God for His goodness proved, under God's blessing, a great impetus to the many workers who had so earnestly labored and prayed for the success of the movement. How will this "Feast of Ingathering" in the closing year of the nineteenth century be observed by the women of our churches? is an important question.

The century just closing has brought to women as a class more privileges, more real blessings and greater opportunities for service than all other centuries combined. Why, then, should we not recognize the kind Giver, and prove our gratitude by giving into the Lord's treasury on the third Thursday of next March, the largest Thank-

offering we have ever yet given?

The women of our United Presbyterian church have never been appealed to in vain; hence we confidently expect a hearty response and a liberal Thank-offering to be given at the meeting of the Women's General Missionary Society next May, at New Castle, Pa.

WOMAN'S WORK, DOES IT PAY?

Mrs. Arnold Moser, Hiawatha, Kansas.

We are living in an intensely practical age, and a desire for the best of everything has reached its climax. How often we hear these trite expressions: "What good can I get from it?" "I have no time for that!" "Does it pay?" A majority of us are prone to measure whatever is presented to our consideration by one standard—its utility. A great many consider no undertaking practical unless it will bring in a generous supply of dollars and cents. Others estimate its value in proportion to the fame, position or influence it will bring them.

We are glad that this element of selfishness does not permeate all undertakings, but that there are some who consider that undertaking the most practical that will the most benefit humanity. Life is full of possibilities, and it is a culpable weakness that prevents us from battling with adversity, and seeking to attain a higher vantage ground. Exemplary lives are every day shedding their influence around us, and we see to what a high standard of spiritual excellence such lives have attained. What is possible for one, is usually possible for all, and we, too, by the grace of God may attain that excellence if we will.

What glory was there on the brow of Mary of Scotland, or Elizabeth of England, or Margaret of France, or Catharine of Russia, compared with the worth of our dear sisters, who are devoting all their consecrated energies to the work of "Rescuing the perishing, caring for the dying, for Jesus is merciful, Jesus will save," or of that woman mentioned in the Scriptures who put her all into the Lord's treasury., or of Jephthah's daughter, who made a demonstration of unselfish patriotism, or of Abigail, who rescued the herds and flocks of her husband, or of Ruth, who toiled under a tropical sun for poor old, helpless Naomi, or of Florence Nightingale, who went at midnight to staunch the battle-wounds of the Crimea, or of Mrs. Adoniram Judson, who kindled the lights of salvation amid the darkness of Burmah, and scores, yea hundreds of women unknown on earth who have given water to the thirsty, and bread to the hungry, and meidcine to the sick, and smiles to the discouraged. Woman's work—does it pay?

Did it pay the people of these United States, yea of the whole world, that Frances Willard, of immortal fame, laid down her life upon the alter of consecration and devotion, "for God, and home, and native land," the cause she loved far dearer than her own life, only that she might find it again in that land where she now fully realizes "how beautiful it is to be with God?"

In a public school in New England, many years ago, a faithful teacher was building better than she knew when she spoke very earnest words to the children about the people living in heathen countries in connection with a geography lesson.

Her earnest words made such a deep impression upon one little girl, but eight years old, that her life purpose was then and there formed. This little girl was Miss Eliza Agnew, the devoted missionary to Ceylon. She had to wait until she was thirty years of age, because dear ones were dependent upon her for care and support. This loving trust she faithfully kept, until God called her loved ones home. During all these years the resolution formed in her youth was an incentive to faithful service in her home, and to her loved ones. When she was no longer needed at home she went

to Ceylon as a missionary teacher in a girls' boarding school. Forty-three years she toiled without once coming home, and when friends would ask her whether she was going home for a rest, she would reply, "I have no time to go home to rest, the work is too urgent." At her death she was called "the mother of a thousand." Hundreds of girls were converted while under her influence. Think you, my friends, that her work has not paid?

Hannah Marshman, the first woman missionary ever sent out, went to India in 1799 and died there in 1847, having labored forty-eight years. She wrote, "I was enabled to leave all and cheerfully give up myself to the work and have never repented." Miss Hartwell, writing from China, says, "It is such a privilege to have a share in this noble enterprise of Christian missions." Miss Hoppin, from far away Micronesia, two years ago, said, "It is seven years since I left my own home for foreign shores. Seven happy years they have been. Happy does not half express the blessedness of them." Such as she might fitly quote these lines:

"Oh! there are moments when we half forget,
The rough harsh grating of the file of time,
And I believe that angels come down yet,
And walk with us, as in the Eden clime."

As some flowers seem to thrive best in the dark lane, and in the shadow, so God appoints to most womanly natures a retiring and unobtrusive spirit.

God once in a while does call an Isabella to a throne; or a Miriam to strike the timbrel at the front of a host; or a Marie Antoinette to quell a French mob; or a Deborah to stand at the front of an armed battalion crying out, "Up, up! this is the day in which the Lord will deliver Sisera into thy hands."

And when women are called to such out door work, and to such heroic positions, God prepares them for it.

But these are the exceptions. Dorcas would rather make a garment for the poor boy. Rebecca would rather fill the trough for the camels. Hannah would rather make a coat for Samuel. The Hebrew maid would rather give a prescription for Naaman's leprosy. The woman of Sarepta would rather gather a few sticks to cook a meal for famished Elijah. Phebe would rather carry a letter for the inspired apostle Mother Lois would rather educate Timothy in the Scriptures.

Oh, consecrated, Christian women? Does your work pay? It does; not only do you reap your reward here in this life, but in that life to come you shall have a crown of unfading glory:—crowned heirs of everlasting salvation, through Jesus Christ our Lord.—*Mission Messenger.*

MISSIONARY CORRESPONDENCE.

India.

MONSOURAH, Dec. 3, 1898.

DEAR FRIENDS:—It has been several months since I have written for the Budget, and during that time I have spent 45 days in the hospital in Alexandria, ill with typhoid fever. I returned to Monsourah the last of October, and found my work progressing as well as could have been desired, under the direction of Mrs. White and the capable teachers. The girls' school is very full this year. During November there was an enrollment of 120. Many of the schools in the district are unusually large this fall. One of the village teachers has just been in and he reports an increase of from 48 to 70 during November. The demand for instruction in the English language is rapidly increasing since the success of the Soudan expedition. Some of the government schools in Cairo have thrown out French altogether and have put more English in the curriculum.

Yesterday was the regular day for the monthly meeting of our Women's Missionary Society, and we had a very interesting program. Several essays on the subject, "Wisdom," as arranged in the June Women's Missionary MAGAZINE, and a couple of papers on "Mission Work in China," were read.

The school girls take quite an interest in the missionary society.

Several of the larger girls did not return to school this year, as, according to the Egyptian Madame Grundy, they were old enough (about twelve or thirteen years of age) to be *hidden*. We are much gratified, however, that one of the large Moslem girls, one who is engaged to be married, is so interested in the lessons that she begged her parents to allow her to remain in school and continue her studies, and she is working very dilligently. She is in my Bible class, and I hope that she may gain enough of the truth before she leaves school to be the means of her salvation.

For the benefit of the girls who have left school and who will not come out to church, and who cannot be reached in any other way, we have started a circulating library, and by this means we hope to be able to keep in touch with them. Won't you pray that as these girls grow in years and in experience they may be led to know Christ and to accept Him as their Saviour? They have so little to help them in their home life, but we feel that God will bless the books which we put into their hands and that they will be made Gospel messengers to them.

Very sincerely yours,

MINNEHAHA FINNEY.

CAMP BINI, Dec. 10, 1898.

It is a beautiful sunshiny day, not in the least like a December day at home. The Ballantine camp moved today, for the third time this week. We have been spending our time mostly among our Christians, but today we moved to a new village, one we have never visited before. We didn't know the road, and the way we wandered about over fields and across ditches and over rough places was something interesting. But at last we reached the place. We had our lunch with us, which we ate, and then Miss Morrison and I went to the village. As I said, it is a new one. I suppose most of the people never saw a white person before. We knew no one and had no worker with us, and had no idea where to go. As we went in, however, we met some men and asked them where the head man of the village lived. They said he was gone. "Well, but we came to see the women of his household." "What do you want to see them for?" "Why, we came to visit them; there is no harm in that, is there?" "Oh no, there is no harm. Here are some women over here; visit them."

As the men didn't seem disposed to show us the house we asked for, we took their advice and started toward the women, who were standing by; but they fled precipitately upon our approach. We walked on in the hope of finding some one to whom we could talk, and soon saw an old woman sitting spinning at the door of her house. We walked up and she arose at once, greeted us most kindly, gave us the Panjabi embrace, and placed a seat for us. We sat down, and were soon surrounded by a good audience of women who listened very well. The men who had refused to show us the lambardar's house came and wanted to stand by and listen, but we made it a rule to insist upon the men going away, both because they are likely to disturb us by saying ugly things, and because they annoy the women, who are often too modest or shy to sit in their presence. They went away and let us alone, while we had a nice visit with the women, told them the old, old story, and sang some to them. Just as we were through, some men came who seemed to disapprove of the gathering and dispersed it without ceremony.

We then made another attempt to find the lambardar's house, and this time succeeded. We got inside and shut the door on the men, and then coaxed the women, who had collected on the roofs of adjoining houses, to come down into the open court where we were sitting. They had scattered off like frightened sheep, but gradually they ventured back and gathered around us. We spent a little time in talking and getting acquainted, but in a very few minutes the old father-in-law of the house came and ordered the women and girls off in very peremptory style. They all went without stopping to discuss the matter. The men began swarming in, so we had to leave, too. By this time there was such a stir in the village that

we thought best to come away and wait until another day. We told them about the medicine we had in the tent, and asked them to come to us if they wanted any. We were in this part of the country last year and were simply besieged the whole day long by those who came for medicine. We are not doctors, but we can treat simple ailments, and often thus have a chance to preach the Word.

As I write this letter we are sitting out waiting for the tents to be put up. Baby Agnes Ballantine is making friends for herself among the people. You should see her love the little native babies. She nearly pulls the heads off them in her frantic attempts to express all the love there is in her warm little heart. She seems to like the Panjabi villagers far better than the average white person. It seems scarcely possible that in three months or so, D. V., I shall be leaving India. I used to wonder how it would feel to be almost ready to start home, but I can't see that I *feel* particularly different from what I have done. It is delightful to think of seeing home and friends; but to leave India, ah me! It is sad, even for a short time. Tomorrow will be the Sabbath, and how different it will be from the Sabbaths you will spend. And yet it is the Lord's day here, even among these heathen people who have not a thought of keeping it holy. One wonders sometimes when the day will come that will witness this land offering its tribute of praise and service to the God of all the earth. God speed the day.

MARION EMBLETON.

FOREIGN NEWS BUDGET.

Egypt.

Miss E. J. McDowell furnishes news from Alexandria:

It is two months since our vacation ended, and we are glad to report that our schools are quite full, and that the pupils are doing good work.

The autumn generally brings us damp days, but this year we are having more than our usual share. The walls in the mission house are saturated and all streaked with the water running down in tiny streams. As one would naturally expect, there is a great deal of rheumatism, colds, and sore throat. It seemed to me, that never before in visiting in the homes of the people, have I heard such tales of sorrow as during the last six weeks. Last month yellow fever broke out near the mission house, and at least 26 Jews died of it. Strange to say, all the victims were men.

After our first rains I heard of no more cases. The Jews felt that God was angry with them, and that he had sent the disease among them as a punishment. They put all the blame upon one man, who blew the lights out one night in the synagogue during a religious ceremony, which followed the Feast of Tabernacles. He blew them out to put a stop to a row which was stirred up among them. It is said they compelled him to walk in his bare feet and bare head from the street where the people died to the cemetery. As he was a man of some position it was no easy task to perform. It is also said that it was suggested to the Rabbi that he too should do the same thing, but he refused.

Not long since Dr. Wherry and his daughter spent a few hours with us, as they were on the way to India. We also had Mr. and Mrs. Morrison and Willie with us for a short visit. We feel it a great privilege to become acquainted with our fellow-laborers in other lands and especially those of our own church in India.

The gratitude of our hearts cannot be expressed in words for God's goodness in answering our prayers for money to build a church in Alexandria. May the Lord's blessing ever be upon the dear people of Allegheny, Pa., who have provided the means.

Mr. Finney, who has not been well for several months is much better.

Mr. Hunt addressed the Y. M. C. A. here in Alexandria on the 25th of this month. I need scarcely add that his address was enjoyed by all who had the pleasure of listening to it. We came away from the church that evening thinking the English language was very sweet.

Mrs. White, of Monsurah, tells of the autumn visit of the Khedive:

"It was never so before" was the verdict of even the oldest inhabitant concerning the great decorations and illuminations made in honor of the visit of the Khedive to Monsurah. No former Khedive was ever given such an ovation in this place. For weeks the carpenters, tinners and painters were busily engaged in decorating the streets, in making lanterns, and in erecting band-stands and coffee-houses.

Our school boys were in a great state of excitement and in high glee when they learned that they, together with the other schools of the town, were to meet and greet the Khedive when he landed. Because our school is the oldest in Monsurah it was given first place after the government school, though there are other schools larger than ours.

Two buffaloes were slain in front of the landing just when His Highness arrived, "so that no one would cast the evil eye on him," as our old milk woman explained to us. A grand reception was held in the afternoon and evening followed by fireworks at night. The latter certainly were very pretty and we thoroughly enjoyed the display as seen from our house. To the wondering populace such illuminations are a great mystery and they are pronounced a "strange thing." It is said that thirty-five thousand dollars were spent in Monsurah, and proportionate sums in all towns visited by the Khedive.

How many times the thought came to our mind,

Oh, that we had even a part of this great sum to use in honoring the King of kings, by illuminating the darkened hearts and minds of these people with truth through Him who is the Light of the world.

Mrs. Dr. Harvey gives items of Cairo:

The church missionary society committee had an interview with the Sirdar in London, and it has been decided that no missionary work will be begun in the Soudan before next year. It is a great disappointment, as some of the missionaries are as far as Cario on their way. Last night's telegrams say that the French Catholics are going at once to Khartoum but we think this must be a mistake. Certainly the English will not so favor the French.

We have had the pleasure of meeting a good many missionaries lately—Miss Drabarn, of Japan; Dr. and Mrs. Thorne, on their way to join the Arabian mission; Rev. and Mrs. Dodds, of Srouada; Rev. and Mrs. Morrison, of India, and our own Dr. and Mrs. McLaughlin and Mr. McClenahan. We are always pleased to meet workers from other fields. One has a different feeling when one sees their name in the papers.

The tourist season has begun and we have had several callers, among them Miss Cleveland, sister of Ex-President Cleveland,

Miss A. Y. Thompson further says:

Wednesday, Nov. 30, will be remembered in the Kubeisi school in Cairo, as the time when the missionary society was formed in that district. Thirty-seven girls were registered as members and thirteen women including myself. It might be interesting to state that some of the girls have subscribed half a cent only; so our money would have been very little had it not been that three kind ladies gave one dollar between them. Unfortunately for us they are to remove to Luxor soon, where the husband of one is to be postmaster. He has a good position here, but it will be better where he is going. When I see his wife I always feel that she is a credit to her father, who is one of our earnest native pastors. She is an honor also to the Cairo boarding-school, of which she is a graduate, and to our church, of which she has been a member for some years. She is the mother of three living children, now at twenty-three years of age, and she has missed very few Sabbath afternoons from her class of girls, and the women who come in seem always glad to acknowledge her as a leader in the women's prayer-meetings. One woman, a widow with one son, has been coming regularly to the school and now she is reading in the tenth chapter of Matthew. Her zeal in religion seems to excel all that of my other women, and her prayers are very earnest that people will keep the Sabbath holy.

Mrs. Dr. Alexander, of Asyut, writes:

It is just three years since we laid our dear Alice away in the sands of the desert, and all the past week we have been watching over little Hugh Hart, fearing that he too would be taken. He has been very ill with pneumonia, but he is a little better now, and we hope the many prayers that have been offered up in his behalf are being answered.

These anniversaries bring sad memories with them, and take away much of the pleasure of Thanksgiving time. Although we know that our dear one is far happier in the home above than she could be with us, yet we miss her sweet face and long to see her again. I have often wondered why it is we are so loth to give up our dear ones when we know they will be free from all the cares and trials and temptations of this world. It must be because we are so very human that we can not comprehend the beauty and the glory of the world beyond.

We usually try to celebrate Thanksgiving by having turkey and pumpkin pie for dinner at the home of one of the missionaries. This year it was my turn to entertain the company, thirty counting children, but on account of little Hugh's illness the dinner was postponed. We are expecting Dr. and Mrs. McLaughlin and Mr. McClenahan this week, and perhaps we may have a reception for them. We are all so very busy that we do not often meet together socially. We all feel that these occasions should be more frequent than they are, but there is such a constant rush of work that there seems to be no time left for pleasure.

We notice in the church papers that Dr. McLaughlin is coming for two years, while Dr. Henry is home on furlough, but we hope that when they get here they will be so pleased with the place and the work that they will stay as regular missionaries, for there is plenty of work in Asyut and the surrounding villages for two good doctors. Dr. Henry sometimes goes as far as Luxor, 200 miles up the Nile.

The work in all its departments is moving on encouragingly. The schools are full and overflowing—512 in the college and 204 in the girls' boarding school, and on Sabbath morning and afternoon there is an audience of over 600 in the college chapel. It is hard to realize that this term is drawing to a close. Review work has already begun, and in two weeks examinations will begin. This year there is to be a new departure from the regular routine. Heretofore the girls have had their closing exercises during the day and the boys' graduating speeches were delivered at night, along with some recitations, songs etc., but this year all the exercises are to be during the day—boys and girls together. I can not say that I just like the idea. Of course I want my girls and boys educated together, but we are not used to seeing Egyptian boys and girls in the same school, and to have them give their graduating performances together from the same platform is a new idea. But even in Egypt parents are becoming proud of their daughters when they are able to appear nicely, to write and read a good essay, to take part in a dialogue or song, and thus show what they have learned in school. The parents do not object to their girls appearing in public, especially when it is before such an audience as we have here on such occasions. It is, to a certain extent, select. The chapel is not large enough to hold all who would like to come; so we issue invitations for our entertainments.

This year school closes the 23rd of December, and I assure you that to us and the pupils it will be as great an occasion as the commencement is to any of our colleges at home. We feel that the schools are doing a great work for Egypt, and we only wish that some of our wealthy friends and congregations at home would furnish the means for enlarging our buildings, as additional room is very much needed in both the college and the Pressley Memorial Institute.

India.

Miss Emma D. Anderson writes:

For the first time in the history of our mission the death angel called during our annual meeting time and took away one of our number. The message came to one of the dear lambs of the flock, little Gerald Howard Anderson, aged six months and twenty days, only son of Rev. and Mrs. W. B. Anderson, of Rawal Pindi,

Our meeting opened on the 21st of October, but as Mr. and Mrs. Anderson wished to take their examination before the meetings began they left Pindi early Tuesday morning, October 18th, reaching Sialkot about 10 a. m. same day. This was their first visit among the missionaries, and they had looked forward with much pleasure to meeting their fellow workers, many of whom they had not yet seen.

Baby Gerald was well, and such a bright baby as would have attracted attention any place—beautiful deep blue eyes and so fair and so sweet, and as Mrs. Barr said, "wise beyond his age." Thursday night he was apparently all right when put to bed, but about two o'clock he became very sick with something like cholera infantum. Friday morning both of our missionary doctors came, and approving of what had already been done, they at once took the baby under their care, and from that time until 6:45 Tuesday morning, when God called away our darling, they worked most faithfully to arrest the disease. The greater part of the time, day and night, one of them sat by the bedside of the little sufferer, not only administering the remedies with their own hands, but watching the effect as well.

There was no lack of faithful nurses, the sister missionaries doing every thing in their power to help Mr. and Mrs. Anderson care for little Gerald. Several times on Monday our hopes brightened, but it became very clear Tuesday morning that baby's mission was ended, and that the Father was calling him home. Gently, as if falling to sleep in his mother's arms, he fell asleep in Jesus. Loving hands assisted the sorrow-stricken parents in preparing the baby to be laid away. Others busied themselves in ordering a casket made, while another party went to see about the grave.

Your writer being an old friend of Mr. and Mrs. Anderson, was asked "how shall we cover the little casket?" The reply was, "Just as nicely as we can, that these dear friends who have come from the home land so recently may not feel so far from home in this dark hour." And they had their reward, when the loving mother said, "Oh, I did not expect any thing so nice for my baby."

The casket was covered with flannel and tastefully lined with white India silk, and wreathed in white flowers. Dr. Barr conducted the services, which were held in Mr. Caldwell's drawing-room. He referred very touchingly to his meeting with the Andersons on board the ship, the pleasant associations of their life together at Pindi, and of the loss that he and Mrs. Barr felt over the death of the little one which had brightened their home.

Several of the other missionaries also took part in the service and then we drove to the South Compound and, just as the shades of evening were gathering, we reached the little graveyard, and there, beside the graves of Mrs. Martin, Mrs. Porter and her two children, we laid the precious remains of little Gerald to rest, in the full assurance of a glorious resurrection.

But how our hearts went out in sympathy to the parents, who, a few days before, had left their home to come to us. Human words seemed vain and useless; we could only be still and pray for sustaining grace, and thank the Lord for the faith that enabled them to say, "We are satisfied."

Miss Nannie J. Spencer, of Lyallpur says:

A good deal has been written of this place lately, so I hardly know what to tell you. We have just recently returned to our work after the summer vacation and annual meeting, and are very much encouraged and happy because of the good state in which we find our Christians. No doubt you would think it takes very little to please us if you could look in on us. These are some of the things rejoicing our hearts—the people are attending church and Sabbath-school well (though there is still room for improvement), and the collection last Sabbath was several fold larger than it has ever been before. This was voluntary without any urging to the duty of giving. Some of the women in the villages have remembered what they were taught months ago in a way that seems wonderful to us. They all seem glad to see us back again, and so do others who are not Christians, and some of them, too, who have heard so little, can tell that little better than we had expected, and in several places we have found the children very teachable.

Again the work has begun on the house for the single women, so that they are hoping not to be obliged to leave the station for so long again. Last and not least of our late enjoyments has been a glimpse of several people from the outside world. In one week, actually, we went to an English service; the Settlement Commissioner, a Christian gentleman, called, and a missionary from another station was here; also a Doctor's family; Christian Bengalee people were here for tea, and a Baptist minister just from England called upon us.

We have been home only a little more than a week, and all these pleasant things coming together make us wonder "if I be I."

But it hasn't been wholly unalloyed pleasure. One of our old friends would have nothing to do with us when we went to see her this time. She is a strict Mohommedan, but had listened very well to us for a long time. Just before we were going away she earnestly exhorted us to seize the straight way of Mohammed. Whether it was because we respectfully declined and tried again to point her to the "only way," we don't know, but she is the only one we have yet found of our many friends among the non-Christians who has cast us off.

It is coming Thanksgiving time, and tonight I feel as though we have much to be thankful for. But before Thanksgiving, comes a day of fasting and prayer, which we expect to observe as part of the preparation for the coming communion Sabbath. After that we shall get out to camp, a little late this year, but as early as other work will permit.

Our annual meeting was a sad one. The angel of Death has hovered over each of the three preceding annual meetings which I have attended, but never before at that time has any one actually been taken from among us. But there is good in all things, and affliction has bound us together more closely.

Miss Hill and I spent vacation in Cashmere with Miss Fulton, and it was just the place for us. As the English say, we are very "fit," and we hope to be better fit for work than ever before. While there we often said, "If only Dr. Grier or Dr. Meloy could be here, they would have something worth while to write about." We have immensely enjoyed their outing papers, but think we could more than match their experiences.

Our vacation, however, is another story, which perhaps would suit the columns of the United Presbyterian better than the Women's Missionary MAGAZINE. The vacation and what it did for us is another thing to be thankful for, so I close thanking God and taking courage for another year's work.

Miss Embleton writes of home coming:

It doesn't seem possible that seven years have actually passed since "our party" waved farewell to the friends who stood on the shore to bid us Godspeed as we steamed out to sea. Seven years, and yet when I think of our first annual meeting, and then of the one just closed, of the changes that have taken place, it isn't so hard to believe that all this time has elapsed.

In those days our annual meeting was held in January, as we were very young missionaries when we were first introduced to the delights of the yearly gathering. No one who has not attended one of our annual meetings can understand how enjoyable they are, nor how we look forward to them.

We come, large and small, and set up a huge housekeeping establishment for the occasion. Our devotional meetings are held first, lasting about

three days and closing with communion and the annual sermon on Sabbath. Then we transact the business. We are the envy of other missionaries, so they tell us, because we have such good times together.

At that first annual meeting which we attended, there was a wedding, that of the Rev. G. W. Morrison and Miss Vina McGary, and never will I forget how queer it seemed, as for the first time in my life I heard the "bans" being published at one of our meetings.

Once since we have had a wedding at the annual meeting time, that of the Rev. W. T. Anderson and Miss Minnie Parks.

We share not only our joys, but our sorrows as well. Different times we have had serious illness among those who were attending our yearly gathering. Once we waited days in almost hourly expectation of Mrs. Morrison's death. The same year Mr. Cummings and little daughter Mary were very ill, the latter very near to death's door, but our Father spared us that time and restored health. This year the blow fell, and we were called to mingle our tears and our prayers with those of our dear brother and sister, Mr. and Mrs. W. B. Anderson, as they gave back to God the little life that had become so precious to them; and, for the first time in our history, we have had a funeral at annual meeting.

Seven years ago there were forty missionaries in attendance. This year there were forty-six, but twenty of the forty who were here then were absent this year. Two have been called home; they were nearing India's shores, happy in the thought of being with us soon. The rest are in America; some of them, alas, with no hope of ever being well enough to return to India.

Seven years ago I could not have believed that it would ever be so hard to go home as it now appears to me, with only a few months remaining till my furlough is due. Not hard to go home, but hard to leave India. I find myself wishing I could have the pleasure without the pain of separation.

There is an unspeakable feeling of sadness at the thought of so much to do and so little done in all these seven years, and a great longing that the next seven years may have very much more to show of fruit bearing, for "herein is my Father glorified, that ye bear much fruit."

Mrs. E. L. Porter writes from Gujranwala:

We are busy with the winter's work, and our preparations for home-going in the spring. It seems only a very short time more before we leave India to go home on our furlough and there is a great deal to be done. I suppose there always are a great many loose ends to pick up before one starts on a long journey, but this is truer of missionary life, I think, than any other I know of. Out here one person always has more to do than he can reasonably hope to accomplish. Sometimes we think it will be delightful to drop everything and have a real rest, and at other times we realize how hard it will be to give up all we are so much interested in and leave the burden for other hands to carry. I shall be so glad to make the acquaintance of so many whom I already know very well by name and I expect to have a good time right along, because this will be my first visit to America—and no other country is ahead of America, is it?

We were very glad to welcome Mrs. Holliday and the children, and Miss Moore, who all arrived safely in Gujranwala about the beginning of this month. Miss Moore is located here for her first year and is already busy with the language. I believe the Munshi considers her a promising pupil.

YOUNG PEOPLE'S DEPARTMENT.

Junior Thank-offering Exercises for March.

Let the leader explain "Thank-offerings," and tell of the labors and the good done, by Mrs. Mary Clokey Porter, Thank-offering secretary, and of the other work for the young people done by Mr. T. H. Hanna as Tithe committeeman; also of the uses the church makes of all these monies; then lead in prayer, the Juniors to follow with petitions to God for blessings upon all Junior leaders; our new Junior Magazine; our pastor; our own Junior leader; our Thank-offering to-day.

Bible Songs 126:1,2,4.

An early delivery of offerings by children is desirable, and it is suggested that the

leaders right here have plans formed for that exercise. Perhaps they could be formed in line, and while singing No. 140 from memory, pass around the room holding their offerings ready to place. After the first verse and chorus, stop, and, while standing, let the leader of the marching recite:

So now, as we assemble, praise to our God to offer,
We bear within our willing hands, each one a tiny coffer.
We have placed in it our pennies, our nickels and our dimes,
In memory of blessings and many happy times;
We ask our Heavenly Father this present to receive
And bless our mites, and use them—because we do believe.
Although the gift He needs not. He views with great delight
The effort of His children to serve Him with their might.

Then continue the march and singing, this time depositing offerings in the proper receptacle until the 2d and 3d verses are completed.

Thank-offering envelopes should be provided, and all plans should be thoroughly in the minds of not only the leader, but two or three of the active Juniors to prevent explanations and confusion. As soon as seated sing Bible Songs 91:2.

QUESTIONS AND ANSWERS. SUBJECT, "OFFERINGS."

Question—Has God a right to our substance as a help in the spread of the gospel?

Answer—The earth is the Lord's. and the fullness thereof; the world and all they that dwell therein. The silver is Mine, and the gold is Mine saith the Lord, and the cattle upon a thousand hills. Know ye not that ye are not your own, for ye are bought with a price.

Question—If we are not owners, but simply stewards, what does God expect of us?

Answer—As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. To do good, and to communicate forget not, for with such sacrifices God is well pleased.

Question—What kind of giving pleases the Lord?

Answer—Every man according as he purposeth in his heart so let him give, not grudgingly or of necessity; for God loveth a cheerful giver.

Question—What does God require of His people?

Answer—Thou shalt give unto the Lord Thy God according as the Lord Thy God hath blessed thee. Honor the Lord with thy substance, and with the first fruits of thine increase. Freely ye have received, freely give.

Question—Will the Lord be as well pleased if we give much or little?

Answer—He that soweth sparingly, shall reap also sparingly, and he that soweth bountifully, shall reap also bountifully.

Question—Are we made any poorer by what we give to the Lord?

Answer—If we give, "thy barns shall be filled with plenty." If we withhold, "it tendeth to poverty." Give, and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

Question—What promise does God give to those who give even the one-tenth to him?

Answer—Bring ye all the tithes into the storehouse that there may be meat in Mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

All—And all nations shall call you blessed for ye shall be a delightsome land, saith the Lord of hosts.

Song of thanksgiving, "What Fit Return." Bible Songs 167:1,9,10.

A THANK-OFFERING SERVICE.

Leader—It is a good thing to give thanks unto the Lord.

Response—And to sing praises unto Thy name, O Most High.

Leader—O give thanks unto the Lord, for He is good.

Response—For His mercy endureth forever.

Leader—Sing unto the Lord, O ye saints of His.

Response—Give thanks at the remembrance of His holiness.

Leader—Be thankful unto Him.

Response—And bless His holy name.

Leader—Offer unto God thanksgiving.

Response—And pay thy vows unto the Most High.

Leader—Enter His gates with thanksgiving.

Response—And into His courts with praise.

Leader—O magnify the Lord with me.

Response—And let us exalt His name together.

Leader—Let us come before God's presence with Thanksgiving.

Response—And make a joyful noise unto Him with Psalms.

Leader—We will offer to Thee the sacrifice of thanksgiving.

Response—And will call upon the name of the Lord.

Leader—We will praise the name of God with a song.

Response—And will magnify Him with thanksgiving.

Leader—We, Thy people and sheep of Thy pasture, will give Thee thanks forever.

Response—We will show forth Thy praise to all generations.

Leader—Every day will we bless Thee.

Response—And praise Thy name forever and ever.

Leader—Giving thanks always for all things unto God and the Father.

Response—In the name of the Lord Jesus Christ.

Leader—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

Consecration prayer by pastor.

UNIVERSAL PRAISE.

Bible Songs—Special Selections, 6:1,3.

Hallelujah, praise Jehovah,
From the heavens praise His name;
Praise Jehovah in the highest,
All His angels, praise proclaim.
All His hosts together praise Him;
Sun, and moon, and stars on high.
Praise Him, O ye heav'ns of heavens,
And ye floods above the sky.

CHORUS.

Let them praises give Jehovah,
They were made at His command;
Them forever He established,
His decree shall ever stand.

Let them praises give Jehovah,
For His name alone is high,
And His glory is exalted,
Far above the earth and sky.
He His people's power exalteth,
All His saints to praise accord,
Jacob's seed a people near Him,
Hallelujah, praise the Lord.

Close with the following, in concert:

"The Lord bless and keep us.

The Lord make his face to shine upon us, and be gracious unto us,

The Lord lift up his countenance upon us, and give us peace for Jesus' sake. Amen.

MRS. A. M. CAMPBELL, Princeton, Ind.

EDITORIAL.

The first number of the Juniors' Missionary Magazine is before us, and a very neat little brochure it is for the younger portion of the societies, whom it is desired to interest in the work of missions, and to whom it will prove a welcome monthly visitor, in large type and attractive form, with matter well calculated to engage the attention, and enlist sympathy in a cause that cannot be too early evoked. Mrs. E. M. Hill, 5502 Margaretta street, Pittsburg, Pa., is the editor. All subscriptions and business communications should be sent to Mrs N. Wylie Stevenson, Perrysville and Kenwood aves., Allegheny, Pa. Price for single copy, 15 cents; ten or more copies to one address, 10 cents each.

The *Midland* announces that Rev. R. H. Barnes, of Olathe, Kans., has resigned his charge and expects to go to Cuba in a few weeks. He will likely remain on that island for several months, and will keep the church informed of the situation there in religious matters.

Many in our church who knew and loved Mr. and Mrs. Ibrahim Moosa will be interested in knowing that, at last accounts, they were again at Sohag, Egypt, by the call of the Sohag congregation, after spending the months of last winter at Aswan. Mrs. Moosa says Aswan is so thronged with American travellers that it looks like an American port. They would like very much to have some of our good church people pay Egypt a visit, and certainly an interchange of thought between home and foreign workers on the banks of the Nile, or the Hymalayan hills, would be energizing all around. For years the watchword in Egypt has been "From Alexandria to Aswan;" we think ere long it will be "From Alexandria to Khartoum."

A cablegram from London to the Chicago *Record* brings the news that deep interest is manifested in the Bible studies which are being conducted by Prof. W. W, White in that city. Dr. White's request that his friends remember him at a throne of grace is no doubt being responded to.

It cannot be that Ruth and Naomi are not gleaning, and that Dorcas is not given to making garments, as of old, or that Hannah is desisting from making little coats; but it seems so when such pitiful appeals are coming from our Freedmen's stations. Many weeks remain yet of cold weather to amend for our past remissness. Let societies be active and prompt in looking after the "box work," which is always important.

Now let us keep in abeyance our discouragements and fears, and redouble individual effort. Gather from the present omens of the future. Thoughtfully considering these omens, may we not say, "It will be fair weather, for the sky is red"? In this spirit let us observe "our Feast of Ingathering" next month. Let us begin preparation for it now, and let it be a day of *hearty and united* supplication on the part of all our sisters for a great descent of the Holy Spirit in quickening, in guidance, in conversion, during the coming year.

Our friends in Indianapolis are alive and awake. The First congregation have just entered their beautiful new church in fine financial condition; and the Woodruff Avenue church has had to enlarge its seating capacity for its Sabbath-school. The Yale Missionary Band, which has been doing good service in many large cities, in the greater interest of missions, is now holding a series of meetings in Indianapolis, in which our congregations are deeply interested.

In a letter received from Mrs. Henrietta M. Harvey, of our Egyptian mission, dated December 13, Mrs. Harvey says:

"In ten days more it would be thirty years since we landed in Egypt. We have seen days of trial, but we have much, in looking back over those years, for which to be thankful. The only regret we have is that we have not been able to bring more souls to the Master. It is sad to think that so many who hear the gospel message do not accept it and take Christ as their only Saviour. I sometimes think of the remark of Mrs. Muller, the mother of the Maharanee Bamba, 'If the American Mission had done nothing but save that one soul, it is worth all the money that has been spent.' But we feel sure there are many more who have been brought from darkness to the true light, and are now rejoicing with Jesus in Heaven."

Judson's often repeated saying that his missionary work was "bright as the promises of God," is as true now as it was years ago. These promises are firmly planted in the heart of the church universal, and are the foundation of all Christian efforts. While there are many things to depress, as we look upon the work in our fields in general—the retrenchments made imperative by insufficient contributions, the overworked condition of our missionaries, the possibility of missionaries in this country being unable to return for lack of means—still the *word of the* Lord stands fast, and his children do right to seek for signs of the fulfilment of his promise in Rev. 11:15—*The kingdoms of this world are become the Kingdoms of our Lord and his Christ, and he shall reign forever and ever.*"

Thank-Offering Supplies.

Thank-offering boxes for Senior and Junior societies and envelopes *free*. In ordering send postage at the rate of 5 cents per dozen boxes with leaflets.

Junior Letters free with boxes.

History, Our Thank-offering. Ten Year's Review. Price per copy, 2c; per dozen, 15c; per hundred, 50c; sent free with boxes.

"The Spirit of the Thank-offering," (prize essay.) Per dozen, 6c; per hundred, 50c.

RESPONSE SCRIPTURE THANK-OFFERING SERVICES.

1. Service of Thanksgiving, single page, per twenty-five, 15c; per one hundred, 40c.

2. The Christian Life, with psalms, eight pages. Per doz., 20c; per hundred, $1.

3. The Spirit of the Thank-offering. (Erie program) four pages. Per doz., 15c; per hundred, 65c.

4. Our Feast of Gratitude (Indianola program) with psalms, eight pages. Per dozen, 20c; per hundred, $1.

5. The Crown of Thanksgiving, with psalms. Per dozen, 20c; per fifty, 60c; per hundred, $1.

6. Acrostic Responsive Service for Juniors. Per doz., 10c; per fifty, 25c; per hundred, 40c.

Send all orders for above supplies to the Thank-Offering Secretary.

MRS. MARY CLOKEY PORTER,
Care of J. J. Porter & Co., 824 Liberty St.
Pittsburg, Pa.

Thank-Offering Program.

For the annual "Ingathering Day," the third Thursday of March.

Subject, The Crown of Thanksgiving—
LOVE,
OBEDIENCE,
SERVICE,
PRAISE,
GIFTS.

(Synopsis of Program.)

Joyful Praise, Choir—Bible Songs 86 : 1, 6, 7.
Prayer.
Praise—Bible Songs, 126 : 1, 2, 4.
Responsive Scripture Reading—Love.
Thee Will I love—Bible Songs 19 : 1, 2, 3.
Responsive Reading—Obedience.
Praise—Bible Songs 173 : 25, 26, 27.
Responsive Reading—Service.
Praise—Bible Songs 27 : 15, 17, 19.
Prayers of Thanksgiving :
1—For God's love to the world.
2—For the knowledge of a Saviour.
3.—For God's Word.
4—For privileges of service.
Song of Thanksgiving—Bible Songs 167 : 1, 9, 10.
Responsive Reading—Praise.
Praise—Bible Songs 215 : 1, 3, 16.
Responsive Reading—Gifts.
Blest be the Lord Jehovah—Bible Songs, 91:2
Presentation of offerings, during the reading of Psalm 145 by the leader.
Consecration Prayer.
Doxology—Hallelujah, Praise Jehovah.
Bible Songs 217.
Benediction.

Program in full with psalms: single copy, 2c; per dozen, 20c; per fifty, 60c; per hundred, $1. Order of Mrs. Mary Clokey Porter, care of J. J. Porter & Co., 824 Liberty St., Pittsburg, Pa.

Missionary Societies Please Take Notice.

It is earnestly desired that all societies having the sending of clothing to the Freedmen, will do so at once, in order that the wants of the very poor may be met. We have letters from several of the missions stating that there is urgent need. Many are prevented from attending Sabbath services and day school because of lack of clothing. Many have no shoes. The winter is severe in the South as in the North, and the people are not prepared for it; hence there is distress. The specially needy missions are those in Alabama, Henderson, N. C., and Bristol, Tenn. In sending to Bristol, address Rev. J. H. Foster, Bristol, Tenn.; to the others as directed in the November MAGAZINE.

In the passing away of Ruth Ashmore, the *Ladies' Home Journal* loses a valued member of its staff, and the newspaper world, the sprightly and witty "Bab."

From Hawaii.

Through the kindness of Mrs. A. I. Barnett, we give the following from Miss Christina Paulding, daughter of Dr. Paulding, and niece of Dr. Barnett, both of whom were pioneer missionaries of our church in Damascus, Syria:

"I am now teaching in Kawaihoo Seminary, a boarding school for native girls here in Honolulu. We have eighty-two girls at present, ranging in age from six to twenty-three years. This year a larger proportion than usual are little girls. Dressmaking is taught to our largest girls. Some of them go out sewing by the day in families. They get for themselves the money they earn Others attend the city normal school, and three are taking a kindergarten course. The work is pleasant, though discouraging in many ways; but, considering that these children are not more than two generations from heathenism, it is really surprising what advances they have made. Most of our girls are ladylike and make a good impression on all whom they meet. Several of them are half Chinese, and the mixture is good. It is a combination of Chinese strength of character and Hawaiian amiability. We have eight pure Chinese, and we like them very much. We have had a long warm summer. The heat is never excessive, but it is oppressive, and when it continues into December it becomes very tiresome. For about a week now we have had pleasant weather—the mornings quite cool and bracing. The nights are always cool."

Honolulu, December 9th, 1898.

The Great Event of 1900.

The decennial conferences on missions in India and China were of inestimable value to the missions of those countries. A similar conference of Protestant missionaries was held in Exeter Hall, London, in 1888, at which 1500 delegates were present. On the 21st day of April, 1900, an Ecumenical Conference on Foreign Missions will convene in New York City, and will continue in session for eleven days.

"The churches of America," says Rev. Judson Smith, D. D., of Boston, Secretary of the American Board and chairman of the General Committee of the Ecumenical Conference, "should be aware of what is coming, and should prepare to make the most of these unparalleled opportunities."

Words of Cheer.

The Women's Missionary MAGAZINE is too little known, and though almost twelve years in existence has had perhaps a too unobtrusive history, At the same time it has some strong friends who are glad to show their attachment, support and service. Among the many goodly testimonies that have come with the greetings of the New Year are the following:

I am sorry I have not more subscribers' names to send for this valuable Magazine. It is of great value in our missionary society, as well as in the several homes where it is sent, and should have a larger circulation throughout the church. I hope this may be the most successful year in its history. MRS. A. G. KING,

Galt, Ontario, Canada.

—

We always have a welcome for the MAGAZINE. We look for it each month as for a friend. MRS. MARY E. DODDS.

Concordia, Kan.

—

I wish I was sending one dozen names instead of one; also wish every one was as much interested in your good MAGAZINE as myself. If so every lady would find a way to become a subscriber. Wishing all the editorial committee a happy and prosperous New Year, I am your sister,

MRS. IDA P. MORROW,

Zanesville, O.

—

The MAGAZINE is very helpful to us. I wish you great success.

MRS. W. B. MONTGOMERY.

Starkville, Miss.

—

It is intended as a Christmas gift to my sister. By this you will perceive that I appreciate our Magazine. May God bless your efforts. MRS. DR. CAMPBELL.

Wellsville, O.

—

Am sending for this copy of the Magazine to circulate among those who do not feel able to take it; also to encourage the reading of missionary news.

MRS. R. M. MCFARLAND.

New Athens, O.

—

You have my earnest prayer for a blessing on your work. MRS. HENRY GORDON.

Coila, N. Y.

—

I am a "shut in." The Magazine comes every month like a gleam of sunshine to brighten my hours of pain. I could not do without it. MISS JENNIE SIMPSON.

Knoxville, W. Va.

We as a society and as individual members of it, highly appreciate the Magazine.

MRS. NANNIE GRAY.

North Bend, Neb.

—

Wishing you continued success and encouragement in the good work done by the Magazine, I am, yours respectfully,

REV. S. J. SHAW.

San Diego, Cal.

—

May the Lord bless you in the work of giving us such a good Magazine.

MRS. DR. CRAWFORD,

Washington, Ia.

—

The dear Magazine seems to grow in interest and helpfulness, and constantly becomes more indispensable to any one interested in missionary work.

MRS. M. C. WATSON.

Dunreith, Ind.

—

I find so much in the Magazine to encourage me in my work here among the Freedmen that I do not wish to miss one number. EMMA L. JOHNSTON.

Camden, Ala.

—

I hope I need not assure you that the Magazine comes as a friend to us every month. We all feel that information is much needed among our people, and that where our work is better known there the people are the most liberal. Praying for your success in the great work, much love and my best wishes for the Magazine committee. HENRIETTA M. HARVEY.

American Mission, Cairo, Egypt.

—

The Women's Missionary Magazine for January has for its frontispiece a handsome photo-gravure of four new missionaries who recently went to Egypt: Dr. and Mrs. H. T. McLaughlin, Miss Henrietta Moore and Rev. W. L. McClenahan. The Magazine keeps its readers well informed, not only as to the personnel of those who go forth to engage in this great work, but also as to the work which they are constantly carrying forward. The Magazine is now in its twelfth volume. Every year it becomes more worthy a place in all our homes.—*Christian Herald.*

—

Good resolutions to say encouraging words for our Magazine and to the great army of workers are in our minds and hearts, dear friends, but we are so busy. We read every line in each month's Magazine; every biography of the crowned ones, the articles from other papers, the programs, the suggestions, the invitations, and the names under the heavy black lines. We read much of it over and over. I have read some articles four times. In reading the News Budget we think of the fulfillment of God's precious promises, made ages ago. It is the answers to our fathers' and mothers' prayers in the past, and our own in public and private.

We hear of several women who are collecting the pictures of the Magazine, to make up into an album. The editors have had many deserved compliments on their selection of engravings. The faces of Miss Eliza Wallace and others were new to many of us who knew the work they were all engaged in. Would that more were entered into the full heir-ship, who would undertake great things for our great Master, that they too may have great reward.

MRS. JULIA SPEER

"*The eutrance of thy word giveth light.*' *Psalm* 119:130.

Facts of To-day Gleaned for Missionary Societies.

MRS. MARY CLOKEY PORTER.

(Copy on slips of paper to be read as called for by the Leader.)

Of the 2,000,000 native Christians in India to-day, one half are women.

**

In India there are 8,500,000 child wives under fourteen years of age, and 250,000 child widows.

**

In A. D. 1000, paganism was abolished from Iceland, and Christianity was established by law as the national religion. There are 287 Lutheran congregations on the island, and no dissenters or errorists among them.

**

Iceland is the only spot in all Protestantism where all the people are of one religious mind.

The boys and girls redeemed from the London slums and sent to homes in Canada have, in the past six years sent back more than $40,000 to help other children into better living.

**

The King of Corea has publicly asked of our American representative, that an eminent divine be procured, at his own expense, to minister statedly through an interpreter to himself and his court.

**

Mrs. Mary H. Hunt, the great temperance worker, has been sent to spend a year in Japan, introducing scientific temperance instruction into the public schools of that empire.

**

Thirty-five years ago there was hardly an Indian in the United States in school. Today, outside of the five civilized tribes, there are 20,000 Indians in day schools, more than 5,000 in industrial schools, and 20,000 families living in houses instead of wigwams.

**

There are upwards of 40 mission stations in Alaska, one-fourth of this number being under the care of the Presbyterian Board.

**

A missionary in Fez, Morocco, tells of a company of women there who call themselves the "Children of Ezra." They have tattooed on their bodies the "Story of the Cross of Christ," but they do not know its meaning. It is supposed that they belong to some Jewish tribe whose ancestors accepted Jesus as their Saviour, and when forced to call themselves Moslems they tattooed the children of each generation in the hope that some Christian seeing them, might teach them of their crucified Lord and lead them into the way of life.

**

Corrinne Shattuck stood at the door of her house in Urfa, as a protection and shield for hundreds of innocent Christians against the cruel Mohammedan mob, which sought to slay them, because of the sacredness of treaty rights secured for her by the United States government.

**

The Sabbath is observed in many heathen villages in New Guinea while 1,350 men and women are professed followers of Christ.

**

From Mohammed's time until now the death penalty has hung over the head of every man, woman or child who under any Mohammedan government dared to embrace the gospel of Christ.

REPORTS, Etc.

January Report Women's Missionary Board.

Regular monthly meeting held January 3rd. Several of the members of the Board were absent owing to the prevalence of the grippe, which has its victims in almost every household in this locality.

The Foreign secretary being on the invalid list, no report was given.

Home secretary reported having received the usual monthly reports from the women home missionaries; also from Mr. Speer, of the Warm Springs Indian Mission. Mr. Speer was granted a vacation, to enable him to attend the coming meeting of the General Assembly at Philadelphia in May, to which he has been appointed a commissioner.

Freedmen's secretary reported from the various stations. Clothing is needed at Camden, Ala. The treasurer was instructed to send $20 each to Henderson, N. C., and Camden, Ala.

Church Extension secretary gave a report of the transactions in this department, which is considered one of the most important of the W. G. M. S. But little of the business can be given in this report, as it deals with notes, mortgages, etc., and the partial accounts as given each month are uninteresting to those who do not hear the entire correspondence.

Thank-offering secretary ill with grippe. Junior Missionary secretary also sick, but sent a statement giving the number of paid up subscribers to the new Juniors' maga-

zine as 2775. The editor and business manager both being ill with the grippe, the business connected with the mailing of the magazine could not be attended to. In a few days they hope to have the magazine in the hands of the subscribers. The delay is through no fault of theirs, as in this locality the grippe attacks all classes and conditions of men and women.

Sample copies have been handed to members of the Board, and we are sure the bright little magazine will be doubly welcome to its friends when it arrives.

The chairman of Finance Committee reported. Treasurer reports December receipts, $3,089.04; December disbursements, $3,606.97. MARY W. PORTER, Sec'y.

Shall We Go to Khartoum.

REV. W. W. BARR D. D.

The question of advancing our missionary work up the Nile to the Soudan region with Khartoum as a possible center is one that is receiving wide spread thought, and some discussion, throughout our church at the present time. It has been seriously considered by our Board of Foreign Missions at their late monthly meetings. At the meeting held on Jan. 16 it was again before the Board, and the judgment was that it would be well for the corresponding secretary to present the case to the church through the medium of the papers.

THE ATTITUDE OF THE BOARD.

And first as to the attitude of the Board itself in relation to the matter, it may be said that there is no difference of opinion as to the desirability of extending our mission work up the Nile. The whole of the Soudan is now open, and under British protection the missionary may reach not less than 30,000,000 of people who have not yet had the gospel. No board or church could hope to carry on missionary work in that field so effectively and successfully as our own. Egypt is the natural basis of missionary operations in the Soudan. We have a strong hold in Egypt. A considerable number of young men and women from the Soudan have been educated in our schools. These would naturally go with readiness to their native country and take the gospel with them. Other native helpers in Egypt could be sent, and having the language and being well acquainted with the customs of the people, could at once be effectively engaged in work. If any of our American missionaries in the field could be spared, they, having the language, could be at work immediately. The British authorities, too, would no doubt be in sympathy with our missionaries. These and other advantages we would have, and it must be clear to all that no other missionaries could have the vantage ground that we occupy.

It is true that the Church Missionary Society, of England, has already initiated work in the Soudan, and probably by this time has its pioneer missionaries in the field. Our Board requested that society, some two years ago, at least not to enlarge its work which it was initiating in Egypt. As it has already entered the Soudan, care would need be exercised lest it might be said that we were doing in the Soudan what we had requested that society not to do in Egypt. The Soudan is large, however, and the matter of two or more societies working in that field could probably be easily arranged. * * * * So far as is known to the Board the missionaries in Egypt are of one mind as to the desirableness and importance of an advance up the Nile.

It has already been decided by friends in Britain to erect the Gordon Memorial College at Khartoum, and the foundation of that institution has been laid. It has been suggested that our mission might have a share in the college. This would seem however to be out of the question. That institution is to teach only agriculture, engineering other technical arts, and it is in no wise intended to interfere with the question of religion. It cannot in any sense be connected with the mission of the gospel. Missionary work in Khartoum, or in the Soudan, must be done independently of the Gordon Memorial College.

Such is the condition. In view of it our Board would at once raise the cry to the church, "Forward march to Khartoum,"

were it not for the one reason to be mentioned farther on.

THE ATTITUDE OF THE MISSION IN EGYPT.

So far as known to the Board, the missionaries in Egypt are of one mind as to the desirableness and importance of an advance up the Nile. One of them lately wrote: "Just now the Egyptian Soudan is opening up, and others are going forward to occupy it. The Egyptian Gazette to hand this morning contains an item stating that a party of missionaries, sent out by the church missionary society, will shortly arrive in Egypt from England via Marsailles. At Cairo this party will be taken in charge by Dr. F. J. Harpur, the society's senior medical missionary in Egypt, and the party will be the first British missionaries to work in the Soudan since 1878. They go to the field we should occupy. We have not one cent with which to go forward. A heavy debt hangs over us on ground already covered by our mission. We have the native workers, and numbers of our people are and will continue, going there. I spent last Sabbath at Esneh. While there I heard a letter read, written by a young man, a member of our church at Esneh, who is now the purser of a government steamer that has already begun to run between Khartoum and Senaar. He has related in his letters that when they were stationed at Karma, before advancing against the Khalifa, four or five of his companions, who were soldiers and government employees, who were Protestants, having been brought under the influence of our work, with him built, with their hands, a small rude enclosure which they used as a place for private and for social prayer. They were also instrumental in coverting a Mohammedan soldier, and after his conversion it was quite a common thing for the other members of the party on going to their 'tent of meeting' to find their converted friend already there engaged in secret prayer. There are young men in the army, in the postal service, in the employ of the railway, and others who have only been trained in our schools, but there are those who are members of our families who belong to our church organization. Is it not too bad that we can do nothing for our own? Have we been waiting ing and hoping all these years, only now to see others step in and occupy the ground and employ as workers men we have trained, and gather in those who for long years have been under the influence of our work, and in many cases are already identified with it?"

This may be taken as a fair expression of the mind of our missionaries, while at the same time it clearly exhibits the advantage which our mission would have over any other in carrying on work in the Soudan.

WHAT SHALL BE DONE?

Were it not for the one difficulty in the way, the Board and the mission in Egypt would say once, Advance! The difficulty is expressed by a missionary in the above quotation: "We have not one cent with which to go forward. A heavy debt hangs over us on ground already covered by our mission." The indebtedness of the Board is well known. The current expenses of the work in hand have not been met thus far this year. New missionaries are called for, but cannot be sent. Will the church regard the opening in the Soudan as a loud providential call to her to go forward? Will she make this manifest by such enlarged contributions as will at once remove the present indebtedness, meet the current expenses, enable the Board to send to their fields those on furlough and send new recruits for the work in hand, and at the same time furnish the means to go on to Khartoum? The Board is ready and anxious. What says the church? What say the men of wealth in her communion?

Treasurer's Report.

Receipts for the month of October 1898.

[When not otherwise specified the money is from the Presbytery named]

Foreign.—Sidney, 33; Rock Island, 16 10; Indiana, 38; Omaha 12.50; Lake, 10; Beaver Valley, 47; Le Claire, 7.50; Mrs. A. F. Alexander, 4; Pawnee, 15; San Francisco, 8; Boston, 21.60; Philadelphia, on debt, 46; Cleveland, 20; Philadelphia, Norris Square Sabbath-school, for outfit and traveling expenses of a missionary to India, 400; Chicago, 53; Kiskiminetas, 6; Los Angeles, 6.50; Princeton, 23.25; Keokuk, special to a missionary, 16.

Foreign Special—Omaha Juniors, for pupil Sialkot, 15; 1st San Francisco, Y. P. S. C. E., for Bible reader India, 10; Cedar Rapids, for famine children India, 5.

Foreign Salaries—Miss Fannie C. Martin, Conemaugh O. Y. P. C. U., 60; Miss McMillan, Rock Island, 12.25; Miss Hogg, 3rd Allegheny W. M. S., 50; W. M. & A. S., 25; 2nd Allegheny W. M. S., 25; Y. P. M. S., 63; Miss Logan, Allegheny, 150; Miss Ella Gordon, Le Claire, 20; Cedar Rapids, 63; Miss Smith, Garnett, 29; Miss Mary Lawrence, Arkansas Valley, 50; Miss Moore, Philadelphia, Norris Square Sabbath-school, 125; Miss Spencer, Butler, 66; Miss Fulton, Illinois Southern, 110; Miss McCahon, Chartiers, 61; Dr. Johnson, Kiskiminetas, 10; Miss Mary Lawrence, Colorado, 72.50; Miss C. E. Wilson, Keokuk, 59; Miss Thompson, 1st Ohio, 62.50.

Home and Salaries.—Sidney, 16; Allegheny, 108, and for debt, 25; Oregon, 7.25; Indiana, 20; Chillicothe, 31; Omaha, 10.50; Lake, 10; Beaver Valley, 20; Mrs. A. F. Alexander, 2; Wheeling, 22; San Francisco, 6; Boston, 10; Philadelphia, for debt, 2; Garnett, 6; Cleveland, 11; Chicago, 26; Illinois Southern, 15; Chartiers, 51; Kiskiminetas, 29; Los Angeles, 6.50; Princeton, 4.10; 1st Ohio, 23; Cedar Rapids, 5; Allegheny, 20.

Warm Springs Indians.—Allegheny, 30; Indiana, 3; Boston, 10.

Freedmen's and Salaries.—Allegheny, 5; Indiana, 2 07; Omaha, 9 86; Lake, 15; Beaver Valley, 5; Mrs.

A. F. Alexander, 2 ; San Francisco, 5 ; Boston, 15 ; Philadelphia, for debt, 2 ; Cleveland, 6 ; Arkansas Valley, 4.25 ; Butler, 6 ; Chicago, 16 ; Chartiers, students fund Knoxville, Tenn., 11 ; Kiskiminetas, 12 ; Colorado, 5 ; Princeton, 6.15 ; 1st Ohio, 5; Cedar Rapids, 15.

Little Girls' Home, Tenn.—Avalon, Home and Foreign Mission Circle, pupil, 30 ; 4th Allegheny Y. L. A. S., 30.

Church Extension and Parsonage.—Oregon, 4.75 ; Lake, 15 : Beaver Valley, 8 ; Mrs. A. F. Alexander, 2 ; Aurora, Ill., second payment note 1, 50 ; Boston, 10 ; Detroit, 1st payment 4th note, 83.25 ; Denver, Boulevard church, note 3 in full, 66 60 ; Portland, Grand Avenue, 3rd payment 5th note, 53; Boyden, Ia., 2nd payment 5th note, 24 ; Los Angeles, 8 ; Colorado Springs, W. M. S. interest, 6 25 ; Oakland, Cal., 3rd note in full, 69.40; Cedar Rapids, 5 ; Allegheny, 6.

Junior Parsonage.—Alleg. 5. 2nd S. Francisco, 8.

Ministerial Relief.—Indiana, 8 ; Beaver Valley, 3 ; Boston, 5 ; Princeton, 1 ; Cedar Rapids, 5 ; Allegheny, 6.

Orphan's Home Allegheny.—Chartiers, 5.

Contingent Fund.—Int. from investments, 105.63.

Receipts for the month of November 1898.

Foreign.—College Springs, 7; Mercer, 18; Wheeling, 22 ; Ryegate, W. M. S., 35 ; Steubenville, 25, and for debt, 82.68 ; Muskingum, 33 ; Lake, 8; Caledonia, 9 ; Mansfield, 15.

Foreign Special.—Proceeds of sale of diamond ring, for India, 125 ; Wheeling, pupil Sialkot, 25 ; Hebron, Ind., Y. P. C. U., 5, and Sabbath-school, 5, both for P. M. I. Asyut; Muskingum, for scholarship Sialkot, 6.25 ; 6th Allegheny, scholarship Sialkot, 25 ; Avalon, Home and Foreign Mission Circle, for native worker in Egypt, 15 ; 4th Allegheny W. M. & Benevolent Soc., Bible reader India, 115.

Foreign Salaries.—Miss Young, College Springs, 163 ; Miss Ella Gordon, Le Claire 12 ; Miss Mary R. Martin, Steubenville, 65 ; Miss Corbett, Conemaugh, 100 ; Miss Thompson, Muskingum, 65.50 ; Miss Fulton, Illinois Southern, 33 ; Miss Mary R. Martin, Mansfield, 44 50; Miss White, Beav. V., 250.

Home and Salaries.—College Springs, 40 ; Mercer, 15 ; Wheeling, 5 ; Philadelphia, for debt, 20; Steubenville, 25 ; Illinois Central, 29.50 : Muskingum, 30 ; Lake, 28 ; Allegheny, 30 ; Illinois Southern 5.

Warm Springs Indians.—College Springs, 1 ; Steubenville, 15 25.

Freedmen's and Salaries.—From sale of apron sent to Cleveland Convention, 2.15 ; Mercer, 29 ; Wheeling, 15 ; Muskingum, 15 ; Spokane, for Henderson, 10 ; Illinois Southern, 5 ; Caledonia, 9.

Little Girls' Home, Tenn.—College Springs, 5.

Church Exteusion and Parsonage.—Willamette, Oregon, note 5 in full and part on 6th note, 42.15 ; Mt. Washington, Pittsburgh, on note 4. 50 ; Newton, Kan., note 1 in full and 1st payment on 2nd note, 54.50 ; College Springs, 5 ; Service, Ia., 1st note in full 105 ; Columbus, O., Neil avenue congregation, 5th note completed, 14.10; Goldfield, Ia., 2nd note completed, 33.30 ; Wheeling, 5 ; 5th Chicago, second payment on note 1, 88.80; Muskingum, 5 ; Steubenville, for South Omaha, 10.

Ministerial Relief.—Mrs. Anna Tedford, 2 ; Muskingum, 3.

Education.—Muskingum, 2.

Aged People's Home.—College Springs, 1.50.

Contingent Fund.—Int from investment, 211.77.

Investments Reduced —100. E. J. SLOAN, Treas.

ENTERED INTO LIFE

Mrs. Sarah F. Porter.

The Women's Missionary Society of the United Presbyterian church of Clearfield, Ia., hereby testify to our loss in the death of Mrs. Sarah F. Porter, who died October 10th, 1898, and whose remains were laid in the Clearfield cemetery. In her removal we desire to acknowledge the hand of a loving Father, who doeth all things well and makes no mistakes and who, in his own good time and way, will enable us to say, "Thy will be done" in regard to the removal of this one of our number from our midst.

Although affliction prevented her from attending our meetings for some time, yet she was always ready to give of her means to the furtherance of any object undertaken by the society. She was a lovely, loving, Christian woman.

To the bereaved, we extend our heartfelt sympathies. "Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14-13. COM.

Miss Elizabeth Wilson. Mrs. Frank McEntyre.

God, in his allwise providence, has again visited our number and removed two of our members. We, the members of the W. M. S. of the Sixth U. P. Church, Pittsburg, pay this tribute of respect to their memory.

Miss Elizabeth Wilson was called home on Dec. 25, 1898. That she was thoughtful for the cause of missions was evidenced in the fact that, as her pastor announced her death on Christmas morning, he held in his hand her Christmas offering to the Lord, prepared in due season. She had been called to her reward. To the bereaved brother and friends we extend our sincere sympathy.

Suddenly, on January 3rd, 1899. Mrs. Frank McEntyre was taken from an earthly home to an heavenly, while paying a visit to her parents.

When in health she was faithful in attendance upon the meetings ; at all times deeply interested and faithful in service ; imbuing the minds of her children in the interest of missions. Her husband and children have our heartfelt sympathy.

Of both the members we would say, "Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them." COM.

Mrs. William Miller.

The United Presbyterian Woman's Association has been sadly bereaved in the loss of our dear Mrs. Miller, who for many years had been an honorary vice president, and who entered into her heavenly rest November 25th, 1898.

We desire to offer this tribute of love and respect to her memory, which is so dear to every one of us. We wish to bear testimony to her beautiful Christian life, embracing so many years, and bearing such abundant fruit to the Glory of God.

The work of the Association was especially dear to her heart. She loved the orphan and sick children, as well as the "aged ones" and was ever ready to contribute to their comfort.

Her generous gifts aided largely in sustaining our three institutions, and we believe there were many glorified ones to greet her as she entered the "better land," to whom she had ministered while on earth.

Let each member of the Association be inspired by her bright example to do with their might whatever their hands find to do in spiritual as well as in the benevolent work of our blessed Master. May our feet be as firmly planted on the "Rock of Ages" as were hers ; and when we are called home may we be able to say, as trustfully as she did, "I know that my Redeemer liveth."

As an Association we extend our deepest sympathy to the bereaved family, and especially to her who has been so long our loved president.

MRS. M. F. REED,
MRS. J. W. WITHERSPOON,
MRS. F. M. HILL } COM.

CHRISTIAN CONGREGATION AT CHIMMA.